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Browning Further Articulates Church's Mission

DPS 88104

RAPID CITY, S. Dak. (DPS, May 26) -- Presiding Bishop Edmond L. Browning is calling the Episcopal Church to carry out its Mission Imperatives by building structures that will allow the Grace of God to enter into people's lives. The goal of the Mission Imperatives, he says, is to build such "structures of grace."

In his last address to the Executive Council before General Convention gets under way in July, he said that he and Council were about to place before the Church imperatives that are a "message of hope" and would guide the people of the church in becoming "instruments of grace".

Executive Council was meeting in Rapid City, South Dakota, during the third week in May.

The Mission Imperatives to which the Presiding Bishop referred are contained in the report that he and Council will make to Convention entitled "With Water and the Holy Spirit," and it is emphasized that they are as old as the Bible itself; they are not a new "program" of the Church. The Imperatives are described as "useful guideposts" -- the result of a three-year process of active listening and dialogue by Browning and Council, and it is expected that they will form the foundation of the Church's ministry for the next decade.

"We must stop talking about mission and do it," Browning has said.

The Presiding Bishop's message to Council at Rapid City -- a "proclamation of hope," as one of his aide's described it -- suggested that the Church is made up of "people of the Pentecost" by virtue of their baptism. "We are a people of hope," he said. "Robbed of hope, the victims of oppression live in fear and the only goal is survival."

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Quoting Pope Paul II, the Presiding Bishop continued: "'The principle obstacle to overcome on the way to authentic liberation is sin and the structures produced by sin as it multiplies and spreads.'"

"If, as John Paul suggests, the obstacle to authentic liberation is sin and the structures produced by sin, may I suggest that it seems to me that the contribution that Christians have to make is to create 'structures of grace.' We must be at the urgent task of creating those mediating structures that will allow the grace of God to enter into individual lives and into communities around the world. We must combat the structures of sin with the structures of grace. When we do this we become the instruments of grace, the bearers of hope. I truly believe this is the goal of our Mission Imperatives: to build the structures of grace."

It is now clear just what the bishops and deputies that comprise General Convention will receive as guidance from their primate and interim legislative body when they convene at Detroit in July: a report on the long and fruitful listening process carried out by Bishop Browning and Council, a statement of vision for the Church, a series of eight Mission Imperatives that will be lifted up to carry out that vision, and an identification of the goal of those Imperatives, namely, partnership with Jesus Christ in building a community of grace.

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[Editors: Please find also in this mailing 1) the full text of the Presiding Bishop's address to Executive Council at Rapid City and 2) the text of Mission Imperatives as they will be presented to General Convention]. See also DPS 88086 (May 5, 1988) for a commentary on the Mission Imperatives.]

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Council Focuses on Native American Ministry

DPS 88105

RAPID CITY, S. Dak. (DPS, May 26) -- In its last gathering of the triennium, the Executive Council of the Episcopal Church met here May 16-20, and on the Pine Ridge Indian Reservation, to concentrate on the Church's ministry among American Indians and Alaska Natives.

A day and a half of the three and a half-day schedule of meetings was devoted exclusively to gaining insight into Indian work in the Church. The highlight was an all-day visit to the Pine Ridge Reservation (Oglala Sioux), on which 30 Episcopal congregations may be found.

On the reservation, the 40-member council worshipped at Christ Church, Red Shirt Table, and took Communion with the first American Indian Bishop of the Church, the Rt. Rev. Harold S. Jones, who celebrated and preached. There were Lakota language hymns and readings. It visited the memorial at Wounded Knee Creek to hear Presiding Bishop Edmond L. Browning lead meditations in remembrance of the infamous massacre there in 1890 of 350 Lakota men, women and children by U.S. soldiers, the last major battle of the Indian wars, and it paid a visit to Holy Cross Church, Pine Ridge, the "cardinal parish" of the reservation.

In plenary sessions, and on the road throughout Pine Ridge, the Council heard a series of important presentations on Indian ministry in the Church by Indian leaders from across the country. Especially appreciated, too, was a 130-page booklet of background information prepared for participants in the week-long sessions by Owanah Anderson (Choctaw), Episcopal Church Center Staff Officer for Native Ministry, on behalf of the National Committee on Indian Work (NCIW).

Anderson, along with Carol Hampton (Caddo), Field Officer for Native Ministry, and Randy Reinartz, Diocese of South Dakota Administrator, was the prime organizer of the "Indian Country" agenda.

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In his message from the chair, the Presiding Bishop announced that he is expanding his Blue Ribbon Task Force on Indian Affairs, and charging it with bringing to the Church recommendations on "what we ought to be doing and how to do it." The smaller task force had been created by him in 1986 to advise him on pending legislation touching on Native Americans. He said he will ask this task force to "develop a design for a comprehensive, cohesive, coordinated Native American ministries model for our Church, a model that adheres to the principles of Native American partnership and diocesan autonomy, a model that is guided by the Mission Imperatives." The Task Force is to make its report to the Presiding Bishop and Executive Council in time for implementation in January 1990.

Specifically, Browning charged the Task Force with helping the Church to respond to the spiritual needs of Indian people, resist violations of treaty rights, combat racism as it affects Native Americans, and construct a comprehensive model for funding Indian ministries.

The Presiding Bishop placed his announcement in the context of the proclamation of hope that was the overall theme of his message from the chair. He said: "The message of hope that we bring to our Native American sisters and brothers is that we have heard loud and clear their appeal for real involvement in the decisions that effect their lives as Episcopalians. We have heard their call for Indian partnership, for Indian empowerment in the policy decision-making in this church. The National Committee on Indian Work has been restructured and revitalized, new ministry has begun in the urban communities, where half of the Indian population now reside, new models of ministry are being developed. The message that I want to give in this place is that this work must be carried forward and I will see it through." [Editors: see also DPS 88107 and DPS 88118 in this mailing.]

Very serious issues facing Native American ministry were addressed in a series of talks by church leaders from the major center

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of Native American ministry. The Rev. Phil Allen (Oglala Sioux), Vicar of All Saints', Minneapolis, and Chair of the NCIW, addressed urban Indian ministry issues. Bessie Titus (Athabascan), a member of the Interior Deanery Executive Committee in the Diocese of Alaska, described the status of ministry among Alaska natives, some of whom are Indian and some of whom are Eskimo or Aleut. Lorraine Edmo (Shoshone-Bannock), a full-time staff member in the Diocese of Rio Grande, assessed the newly-formed urban Indian ministry in Albuquerque, New Mexico. The Rev. Steven Plummer (Navajo), Vicar for the Utah Regional in Navajoland and Presiding Elder (Adah Sedahi) of Navajoland, spoke of three full-time clergy and six lay pastors, the latter all women. (Plummer became the first Navajo priest in 1976.)

Much was also learned from Sister Margaret Hawk, who, as a Church Army missionary since the 1950s, has been the mainstay of the Pine Ridge reservation ministry. Her description of the Badlands National Park and adjacent land that was set aside for the reservation: "Look at it! Nothing can grow. And when it rains, the mud sticks to your boots like a brother!"

A meditation that was given for Council members by the Rev. Steven Charleston (Choctaw) drew special attention. He spoke of the ministry of carpentry, whose purpose is to build something functional that is sturdy, that lasts, that is beautiful, that is aligned, that works for the sake of the Church. Jesus was a carpenter. He shaped, weighed, balanced. The Episcopal Church, said Charleston, has an extraordinary opportunity. Very strong leadership is in place, and there is the seminary program. "You must," however, "trust native leadership. Let it go. You'll be a little scared, but let it go....Each of you is a carpenter. Praise Jesus. Amen."

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PHOTO CAPTIONS

(88105/1) Bishop Harold S. Jones, Retired Suffragan of South Dakota, in front of the one-room house on the Pine Ridge Reservation in which he and his wife lived at the time of his ordination. He was the first American Indian bishop of the Church.

(88105/2) Sister Margaret Hawk, Church Army missionary on the Pine Ridge Reservation for 30 years, holding a Lakota language hymnal.

(88105/3) The Executive Council of the Episcopal Church enters the tiny Christ Church, Red Shirt Table, on the Pine Ridge Indian Reservation, South Dakota, on May 17 to celebrate the Eucharist with Indian church leaders.

(88105/4) Presiding Bishop Edmond L. Browning leads prayers at the site of the infamous massacre at Wounded Knee Creek in 1890, when 350 Lakota men, women and children lost their lives. The 40-member Executive Council of the Episcopal Church prayed with the Presiding Bishop.

(88105/5) At the site of the infamous massacre at Wounded Knee Creek, South Dakota, Lakota Episcopalian Floyd Running Hawk (right) describes the tragic scene to Bishop Craig Anderson of South Dakota (left), Executive Council member Bishop Leopold Frade of Honduras (second from left) and Dean Jim Gundrum of Calvary Cathedral, Sioux Falls, S. Dak.

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Council Addresses World and Church Issues

DPS 88106

RAPID CITY, S. Dak. (DPS, May 26) -- The Executive Council of the Episcopal Church, meeting here during the third week in May, responded to the controversy surrounding a study guide that was issued last year by the Education for Mission and Ministry Unit at the Episcopal Church Center.

The study guide, Sexuality: A Divine Gift, was prepared by the Task Force on Human Sexuality and Family Life in cooperation with the National Association of Episcopal Schools.

The full text of the Council's resolution is as follows:

"Sexuality: A Divine Gift is a study document published with the intent of inviting members of the Church to join the Task Force on Human Sexuality and Family Life 'in exploring this vital area of human existence, where, we believe, no one has all the answers.' (From the foreword to Sexuality: A Divine Gift)

"We the members of the Executive Council of the Episcopal Church do hereby acknowledge and regret the confusion and distress surrounding the publication and distribution of the study document. We further wish to assure the Church that no change has been made in the official policies of the Episcopal Church regarding sexuality. The hope of the Task Force on Human Sexuality and Family Life and the National Association of Episcopal Schools, the two bodies responsible for publishing the resource in question, was to produce a document which would 'develop moral and spiritual perspective in matters relating to sexuality and family life' [Resolution D76A - 1985]. It now has supplemental material in the recently published resource, Continuing the Dialogue."

In other legislative action, the Council:

✱ Affirmed as Jubilee Centers St. Athanasius & St. Paul's, Los Angeles; Pike Street Market/SS. Mary & Martha, Seattle (Diocese of

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Olympia); and St. John's, Lancaster, Pa. (Diocese of Central Pennsylvania);

✱ Affirmed companion diocese relationships: California -- Jerusalem & the Middle East; Delaware -- Pretoria; Southwest Florida -- Limerick and Killaloe; Missouri -- Kaduna, Kano, and Jos; and El Camino Real -- Madras;

✱ Endorsed the worldwide boycott of Royal/Dutch Shell products, including those of the Shell Oil Company; Shell is the largest of the three foreign oil companies still doing business in South Africa;

✱ Offered support to the witness of Bishop James Ottley of Panama and his stand against American intervention in Panama, deplored the U.S. military threat in Panama, and endorsed the right of Panamanian self-determination;

✱ Joined other Western Hemisphere Anglican provinces in establishing a Council of the Anglican Church in the Americas to develop strategies for mission and ministry among member churches and address and common concerns and issues;

✱ Supported the witness of the Diocese of Jerusalem and the Middle East in fostering nonviolence and human rights, especially in East Jerusalem, Gaza, and the Occupied West Bank;

✱ Reaffirmed the principle of autonomy for overseas dioceses and the Church's commitment to providing long-term financial assistance as part of the partnership between the Church and its overseas dioceses; and

✱ Selected Phoenix, Arizona, as the site for the 1991 General Convention.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

[FEATURE] American Indians and Alaskan Natives DPS 88107

NEW YORK (DPS, May 26) -- The Pine Ridge Indian Reservation in South Dakota, which received Presiding Bishop Edmond L. Browning and the Executive Council as guests in mid-May, is in the poorest county in the United States. Shannon County is located entirely within the Pine Ridge Reservation. They are virtually one and the same.

Indian people and other Native Americans, such as the Oglala Sioux visited by the Church leadership in South Dakota, are the focus of important ministries in the Episcopal Church. Thirty dioceses have organized Native American ministries. In South Dakota, half of all Episcopalians are Indian. On the Pine Ridge Reservation alone, there are 30 Episcopal congregations.

The setting for much of this ministry, though not all of it, is harsh. Dispiritedness is a central characteristic. Unemployment among Indians is over 80 percent. Indians have the poorest health, shortest lifespan, lowest annual income, highest suicide and alcoholism rate, and greatest infant mortality of any group in the country.

In describing the nature of the Church's present ministry among Native Americans (Indians and Alaskan natives), Owanah Anderson (Choctaw), who heads the Native American ministries desk at Episcopal Church Center, says: "Some of the work is limited to a single predominantly Indian congregation; some is an exciting new urban ministry; some dioceses, such as South Dakota, have major and comprehensive Native American work."

Holy Apostles Church on the Oneida Reservation in Wisconsin (Diocese of Fond du Lac) is the largest and oldest Indian congregation in the Church with 2,150 baptized persons. The Diocese of Minnesota has an especially strong and vital diocesan Committee on Indian Work, and there are now two urban congregations in the Twin Cities. Navajo-

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land Area Mission is a pioneer in leadership development and is seeking increased autonomy.

In the Diocese of Alaska, there are four major Native American ministries, some of which involve Eskimos or Aleuts rather than Indians: the Arctic coast (Nome environs), interior (Fairbanks), South central (Anchorage), and Southeast (Juneau). Bessie Titus (Athabascan), a lay leader in the Diocese, points out the vast reaches served by this ministry. The Interior Deanery is actually divided into four sub-deaneries.

Native American church leaders agree that a priority in strengthening native ministries everywhere is clergy development. The Rev. Philip Allen (Oglala Sioux), vicar of All Saints', Minneapolis, says: "The key is clergy. There are too many aging clergy. Too many of our clergy die young of heart attacks. Indian clergy should not have to lead five or six missions. To me this is one of the most tragic wastes in the Church today."

The issue is being addressed in part by the ambitious new program for Native Americans at Seabury-Western Theological Seminary in Evanston, Ill., where more than a half dozen Indian students will enroll next year for the purpose of entering ordained ministry.

Among the other leading issues are evangelism of "unchurched" Indians and Alaskan natives, genuine partnership and "empowerment" of native peoples in the Church, and racism both inside and outside the Church.

It is thought that 92 percent of all Native Americans remain unexposed to a church of any kind, though fully two percent of all baptized American Indians are Episcopalians. Reservations such as Pine Ridge are filled with churches of all descriptions, but many Indians do not live on reservations now, having flocked to lonely pockets in the nation's urban areas during the post-World War II era.

There is a clamoring for inclusion in the real decision-making

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process of the Church and an end to "paternalism" and tokenism. Native American church leaders say that their people lack sophistication in "processes" because of this.

In addition to overtly racist behavior, other more subtle forms of racism occur. Native American Episcopalians often feel slighted and forgotten, especially in the wake of attention given to relations between blacks and whites. A backlash against Indian land rights and treaties appears to be under way. There are congressional efforts to abrogate treaties that have recently been affirmed by the courts.

The Episcopal Church went on record at the 1985 General Convention for honoring Indian treaty rights, and efforts such as that of Sen. Bill Bradley (D-N.J.) to return the Black Hills of South Dakota to the Sioux are receiving support by Indian church groups, and, in the case of the Bradley bill, by the Presiding Bishop.

Much of the funding for Native American ministries in the Church is channeled through Coalition-14, a group of 16 western dioceses. But C-14 is undergoing changes, and this in addition to the restricting of budgetary matters as a result of the Presiding Bishop's Mission Imperatives is likely to change the face of Native American ministries funding to some extent.

The primary advocacy group in the Church is the National committee on Indian Work, which was established in 1969, a year before Coalition-14 was formed. Its Executive Committee is chaired by Phil Allen.

To complement the work of Owanah Anderson on the staff of the Episcopal Church Center in New York, the Church also supports a Field Officer for Native Ministry, Dr. Carol Hampton (Caddo), in Oklahoma.

A covenant to guide new approaches to Native American ministry was made by 84 church leaders who gathered in Oklahoma City, October 1986. The same year the Presiding Bishop established a blue ribbon task force to advise him of pending issues affecting Indian life that came before the Congress. The task force received sweeping new

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mandates from the Presiding Bishop at the May 1988 Executive Council meeting in Rapid City, S.Dak.

The Covenant of Oklahoma II, as the 1986 document has been called, though acknowledging that racism 'is still a hideous reality in our midst,' is nevertheless framed in a positive and hopeful context, and calls for empowerment of native peoples, examination of alternative modes of Church governance and structure and attention to native ordained and lay leadership development.

Ways to implement Oklahoma II have been discussed in the "Minneapolis Memorandum" of December 1986, and another important discussion of Native American presence in the Church may be found in the "Denver Document" of September 1987.

Each of these documents was the result of an important conference, and involved the broad spectrum of Native American church leadership led by Bishop William C. Wantland (Seminole) of Eau Claire among others.

Will the Episcopal Church live up to its 400-year-old commitment to bring the Gospel to indigenous people on these shores? This is the question that Owanah Anderson posed to the Executive Council when it met in May, and it is the question that Native American Episcopalians everywhere are asking of their Church.

Since 1986, momentum appears to have been gathering for a reaffirmation of that commitment -- made at the Jamestown settlement and carried out with such dedication by evangelists whose names are known only to a few.

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PHOTO CAPTIONS

(88107/1) An Episcopal bishop or priest leads worship on the Upper Great Plains ca. 1870.

(88107/2) Enmegahbowh (Ottawa), who in 1859 became the first ordained American Indian in the Episcopal Church.

(88107/3) An American Indian priest and his family in the late 1940s.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

[FEATURE] The Story of Harold High Elk

DPS 88108

SIOUX FALLS, S. Dak. (DPS, May 26) -- Harold High Elk, 44, is a Lakota Indian, an Episcopalian, a poet with exceptional natural ability, and he is an inmate at the South Dakota State Penitentiary serving a 26-year sentence for...we don't know. On the inside, you never tell what you're in for.

His appearance before the Executive Council of the Episcopal Church in mid-May was a high point in an already memorable week, as Council members sought to absorb the issues and difficulties facing Indian ministry and the Indian people.

There was something about Harold High Elk's story, however, that seemed to capture, on the one hand, the pervasive dispiritedness of reservation life, and, on the other hand, the potential of unadorned faith in the grace of God.

Standing before a roomful of strangers in a Rapid City motel with his parole officer -- and the Very Rev. James Gundrum, dean of Calvary Cathedral, Sioux Falls, seated nearby -- he held nothing back from the first moment of his testimony.

He started drinking at the age of five, he said. All the members of his family were, and are, alcoholics: parents, uncles, aunts, cousins -- everybody. He tried to honor the Ten Commandments when he was a kid -- the whole family went regularly to the nearby Episcopal mission -- but he couldn't very well honor his father and mother, because they always embarrassed him. Relationships deteriorated.

He spent time in clinics, hospitals, jails one after another, and finally in 1979 he got the 26-year sentence.

"It's a lonely and miserable way of life. You can't trust anyone. You go crazy in there. Pretty soon I couldn't take it anymore."

DPS 88108/2

And so, he said quietly into the microphone, "I turned to God."

"I expected a bolt of lightning, but nothing really happened. After some months, I was introduced to the Alcoholics Anonymous program. This helped me to come back to the Church. Through A.A. it got easier to believe in God. I started to get really involved in the program after I saw guys who were thinking really good about themselves.

"I started to go to Calvary Cathedral. Every Sunday, Jim Stinger comes out to pick up me and five other guys to go to church. My reception at church was cool at first. Things are changing after a year and a half. More people are welcoming me now, and I'm beginning to enjoy going to church. I like it there. I'm beginning to find some peace."

"The key," he said, "is spiritual progress instead of spiritual perfection."

Harold High Elk, whom we forgot to mention is a weightlifter who bench-presses several hundred pounds and has forearms like tree trunks, read one of his poems, called "My Friend."

MY FRIEND
(Dedicated to Jesus)

I walked along the prison wall
One warm clear day last spring
I saw a green blade of grass
And I heard a robin sing
But my heart was filled with sadness
And my life was full of sin
And tho' the day was warm and bright
My world was so cold and grim

Now winter's snow covers the prison wall
The recreation yard is bare
The robin's gone the grass has died
And snow flies through the air
But He is here in my heart
He brings me warmth and light
And tho' winter's sky is cold and gray
My world is so warm and bright.

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A photocopied collection of 13 poems by Harold High Elk may be obtained by sending a stamped, self-addressed envelope to the Dean, Calvary Cathedral, 500 South Main Street, Sioux Falls SD 57102.

For a subscription to the South Dakota State Penitentiary literary magazine, The Messenger, in which many of Mr. High Elk's poems have appeared, please write to The Messenger, P.O. Box 911, Sioux Falls SD 57117.

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PHOTO CAPTION

(88108/1) Harold High Elk (Lakota).

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Book Notes

DPS 88109

NEW YORK (DPS, May 26) -- Jamestown Commitment: the Episcopal Church and the American Indian, by Owanah Anderson, is the most detailed history ever published on Episcopal mission work among American Indians and Alaskan natives.

It is not meant to be a comprehensive history, but at 170 pages it does offer fact-filled sketches of almost every distinct Episcopal mission activity in the "lower 48" and Alaska.

Its 75 chapters are arranged conveniently under the following section headings: how it all began, missions of the Church of England, the New England Scene -- setting lasting patterns in native ministry, the Anglican/Episcopal Church and the great Iroquois Confederacy, Episcopal mission in the Great Lakes area and northern plains, Episcopal mission and ministry among Native Americans of the southwest, Episcopal work in the mountains and desert, the Episcopal Church's first 100 years in Alaska, and the national Church in Indian ministry from the 1960s forward.

Among the nine appendices are a historical chronology and a state-by-state survey of native American Episcopal ministry.

Owanah Anderson is the staff officer for Native Ministry at the Episcopal Church Center.

The book is published by Forward Movement, 412 Sycamore Street, Cincinnati OH 45202. Price: \$4.50 (paperback only).

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Video Notes

DPS 88110

NEW YORK (DPS, May 26) --"To Every Nation...From Every Tribe" is a 27-minute video program which tells some of the stories of the Church and Native Americans.

Produced by the National Committee on Indian Work in cooperation with the Office of Communication of the Episcopal Church Center, the video takes the viewer into eight different areas, from the Washington Cathedral to the Rosebud Reservation in South Dakota. We hear from seminarians, from tribal workers, from those who have gone to the cities, and from those who stayed on the land. We hear from priests and bishops, and even witness the Presiding Bishop as he is given his Indian name.

The program was written and directed by Bob Hoffman of the Diocese of Los Angeles, with Whitney Smith as the location producer. Narration is by the Rev. Steve Charleston.

Copies of the tape may be purchased for \$20.00 each, including postage. Order from Episcopal Parish Supplies, (800)223-2337.

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General Convention (VII): Footnotes

DPS 88111

NEW YORK (DPS, May 26) -- The big banner over Detroit's Cobo Hall read "Welcome, Episcopalians!" Red, white, and blue letters spelled out "The 60th General Convention of the Episcopal Church, 1961." It was my first. Never had I seen so many Episcopalians in one place, greeting one another, asking directions, registering, and putting finishing touches on a wild array of exhibitions.

Thousands more from miles around joined together for the very moving opening service. In his inspiring sermon, Presiding Bishop Arthur Lichtenberger called for renewed spiritual commitment and the need to risk involvement in the work of the Church and in the demanding issues of the day. "The effort is the thing," he said. "The rest is God's business."

And more was going on than the orderly deliberations of the House of Bishops and the House of Deputies. The Triennial Meeting of the Women of the Church, which was meeting concurrently, featured representatives from every Episcopal jurisdiction for their business sessions and for the United Thank Offering service as well. The Youth Weekend Celebration drew young Episcopalians from everywhere.

The Missionary Mass Meeting was another high point of that first Detroit Convention. The Rt. Rev. Stephen F. Bayne, then executive officer of the Anglican Communion, preached his unforgettable sermon about Mutual Responsibility and Interdependence, setting a theme for committed ministry that was to be with the Church for many years.

And there was a great deal more. The Detroit Symphony gave a concert in honor of Bishop and Mrs. Lichtenberger. Even our mealtimes had a purpose other than eating: there were meals recognizing seminaries, agencies of the Church, and pressing social causes. Themes were everywhere. And the exhibit booths kept the already crowded schedules of visitors and delegates chasing the clock.

DPS 88111/2

Now, 27 years later, the 69th General Convention will return to Cobo Hall and to Detroit, July 2-11. What will it be like? Well, certainly this Convention, like all the others, will have its own distinctiveness, its own special flavor, its own memories. It will be The Most Rev. Edmond L. Browning's first Convention as Presiding Bishop, a Convention at which he will place a strong emphasis on opening a whole new world of mission for the Church in which "we can face all risks on this journey in faith, in partnership with each other, and with our risen Lord." There will be deliberations, special events, and exhibits, all packed into a 10-day period.

Roaming the aisles of over 200 exhibits, a visitor will see vestments; Christian art of all kinds, including stained glass; pamphlets, books, brochures, and flyers of all sizes and descriptions about the work of Christians in mission; Bibles, cushions, bells, ecclesiastical linens, church building materials, and pews (try one out for size); organs, jewelry, and handicrafts from all over the United States and the world. At one past Convention, so the story goes, someone asked, "Where is the ladies room?" The immediate response was, "Over there -- between Taiwan and Okinawa."

During any Convention, things happen besides legislative action, the business of Convention. There are, inevitably, happenings, impromptu or planned, taking place on the edge of things, between major events. Sometimes these Convention happenings are the most indelible of events, the memories that stay with us longest. Here are a few of my memories:

1964: St. Louis

✱ William Stringfellow, a New York layman, and 726 other Episcopalians issued a statement of conscience about racism among white citizens. Stringfellow made it clear that his was a private demonstration and not an official act of Convention.

✱ The silent procession around Kiel Auditorium under the sponsorship of The Episcopal Society for Cultural and Racial Unity. More than 100 Episcopalians carried large, blank white signs in the

DPS 88111/3

procession -- no written message or graphic design. These empty spaces symbolized the "waiting," by a large segment of the Church, for Convention to take action promoting racial unity.

✱ The Cardinals' victory in the World Series! St. Louis went wild. Tons of paper flew through the air -- and some heavier objects, too.

1967: Seattle

✱ An historic first step toward seating women in the House of Deputies. The smiles, the applause when Mrs. Seaton Bailey, presiding officer of the Women's Triennial, was welcomed into the House of Deputies by Dr. Clifford P. Morehouse.

✱ Over 200 young people participating in the Agape Feast held on Flag Plaza, their posters proclaiming, "We Love You, Big John." They gathered with great enthusiasm to let Presiding Bishop John Hines know that his program was speaking directly to their concerns and interests.

1969: South Bend

✱ The nightly caucuses on the campus of Notre Dame University brought about by youth representatives from some 65 Episcopal dioceses. Everyone was invited to come and exchange views on such topics as the draft, the Black Manifesto, youth ministries, and peace.

✱ Labor Day in South Bend: a day of festivals, parades, picnics, athletic events, and folk dancing. Businesses are closed -- and so are post offices. For someone (like me) trying to issue last-minute press releases, it meant a quick trip to Chicago!

1970: Houston

✱ Bishop Hines meeting with young people who had come to Convention to seek answers to the fears, frustrations, and anxieties of life in the 20th-century United States. There weren't enough chairs, and so everyone, including Bishop Hines, sat on the floor.

✱ The sound of Mexican mariachi music that seemed to be everywhere at Convention.

DPS 88111/4

1973: Louisville

✱ The mini-train available, rain or shine, to take Convention-goers from the Executive Inn to the Convention site. It was a wonderful way to locate a friend or just say hello; the cars were open and you could hop on or off quite easily. A few diehards chose to walk.

✱ The sheep-washing stalls where the Press Room was located. The previous tenant of the Convention site had been a livestock show.

1976: Minnesota

✱ The United Thank Offering service which reflected such genuine and deep concern for problems around the world. Intercessions offered in Spanish, Chinese, Japanese, Portuguese, French, Tagalog, and Navajo. Presiding Bishop John Allin greeting each representative as they presented their offerings.

✱ The Prayer Tent -- a haven for everyone. The location of the tent, just outside the entrance to Convention, was perfect.

1979: Denver

✱ The altar at the World Hunger Eucharist, covered with newspapers black with headlines describing crisis conditions around the world. No one who went to the altar for Communion could escape the impact of those headlines.

✱ The Open Air Players, the mimes, the video tape crews, the motion pictures and multi-image presentations coming from all sides. The Denver Convention was undeniably visual.

✱ The John Denver concert with the Presiding Bishop joining in.

1982: New Orleans

✱ THE RAIN -- and the spectacularly good guest speakers.

✱ The night boat ride on the Mississippi River, Dixieland music, and pralines.

1985: Anaheim

✱ The beautiful and handsomely-equipped Anaheim Convention Center. It made life at Convention much easier. Lots of walking, but

to good purpose. A real joy to be there.

⌘ The sign on the Deputies' Press Table which read, "Lord, Give Me This Day My Daily Opinions and Forgive Me the Ones I Had Yesterday." We never learned who offered that fervent prayer.

Full circle -- with a strange collection of extra memories that have surfaced from past Conventions. As Bishop Lichtenberger said in Detroit in 1961, "The effort is the thing. The rest is God's business." --Margaret H. Anderson. Anderson's work as a communicator, especially in the area of audio-visual presentations, was a significant part of 10 General Conventions.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Christopher Epting Elected Iowa Coadjutor

DPS 88112

Des Moines (DPS, May 26) -- The Rev C. Christopher Epting, 41, rector of St. Mark's Church in Cocoa, Fla., has been elected Bishop Coadjutor of Iowa.

His election on the third ballot took place on May 14 at St. Paul's Church, Des Moines. His electors were the 178 clergy of the diocese and 61 lay delegates representing the congregations of the diocese.

Bishop-elect Epting, who was born in Greenville, S.C., in 1946, is a graduate of the University of Florida and holds theological degrees from Seabury-Western Theological Seminary and General Theological Seminary. He is an associate of the Order of the Holy Cross.

Epting served as curate and assistant at Holy Trinity Church, Melbourne, Fla., vicar of St. Luke the Evangelist, Mulberry, and St. Stephen's, Lakeland, Fla., and was a canon of St. John's Cathedral, Jacksonville. From 1974-1977 he was director of the Institute for Christian Studies in Orlando.

He is married to the former Pamela Flagg and they have two children.

Epting was one of four candidates placed in nomination by the diocesan nominating committee. He was one of three remaining on the third ballot.

Among the candidates placed in nomination were the Rev. Anne Robbins, rector of St. David's Church in Vandalia, Ohio, one of the earliest women candidates for the House of Bishops; the Rev. William McCarthy, rector of Christ Church in Waukegan, Ill.; and the Rev. C. Joseph Sitts, rector of Christ Church in Warren, Ohio.

On the third and final ballot, the bishop-elect had 41 clerical and 101 lay votes, Robbins had 15 clerical and 52 lay votes, and McCarthy had five clerical and 25 lay votes. (Sitts withdrew after

DPS 88112/2

the second ballot.)

Bishop-elect Epting will succeed the retiring diocesan, the Rt. Rev. Walter C. Righter, in late September. Righter has been Bishop of Iowa since 1972.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Bishop Frensdorff Dies in Air Crash

DPS 88113

NEW YORK (DPS, May 26) -- The Rt. Rev. Wesley Frensdorff, 61, former Bishop of Nevada and most recently assistant bishop in the Diocese of Arizona, died on the evening of May 17, when the small private plane in which he was flying from Page, Arizona, to Tucson crashed near the north rim of the Grand Canyon.

The news of the popular church leader's death was announced by Presiding Bishop Edmond L. Browning at the meeting of Executive Council in Rapid City, S.D., on May 18, shortly after search teams had discovered the wreckage of the plane.

Pilot Charles Arnold was also killed in the crash.

Bishop Frensdorff, who was born in Hannover, Germany, in 1926, came to the United States in 1940 as a 14-year-old, and completed high school in Elmhurst, N.Y. He graduated from Columbia College in 1948 and entered General Seminary in the same year. In 1951, the year of his graduation from General Seminary, Frensdorff was ordained to the diaconate and to the priesthood, and began his ministry in the West, the part of the United States with which he was to be most closely identified throughout his career.

He met and married his wife, Dolores Stoker, in 1953, while serving as vicar of St. Mary the Virgin, Winnemucca, Nev. In the early years of his priesthood in Nevada he served congregations at St. Andrew's, Battle Mountain, St. Anne's, McDermitt, and other congregations in the state's mining and ranching country. From 1954-1959 he was rector of St. Paul's, Elko, and vicar of St. Barnabas, in Wells, Nev.

Frensdorff's ministry also took him to other parts of the West. He served as vicar of three small rural congregations in the North Cascade Mountains of Washington (Diocese of Olympia) from 1959 to 1962. In 1962 he became dean of St. Mark's Cathedral in Salt Lake City, Utah, where he served until 1971, having a great impact on the

DPS 88113/2

life of that city. He was elected Bishop of Nevada in 1972.

As bishop, Frensdorff became increasingly known for his keen interest in a variety of human concerns in his own state, across the country, and overseas. From 1978 to 1980 he served as chairman of Coalition-14 and in 1983 became Interim Bishop of Navajoland, a post held in addition to his Nevada see. His work in Navajoland was, in part, an expression of his longtime friendship with American Indian people and concern for their problems.

When, in 1985, Bishop Frensdorff left Nevada to become assistant bishop in Arizona, he retained his relationship with Navajoland and had just completed a visit to that area at the time of his tragic death. Only minutes before the Presiding Bishop's announcement of his death to Executive Council, the Rev. Steven Plummer, Presiding Elder of Navajoland, had spoken movingly before Council of his longtime mentor and friend, expressing thanks that Bishop Frensdorff had agreed to remain in close contact with Navajo Episcopalians. The coincidence of the Presiding Bishop's announcement left members of the Council visibly stunned.

Frensdorff is survived by his wife, five children, and his mother.

A Eucharist of Thanksgiving for his life and work was celebrated at Trinity Church, Reno, on May 23. Presiding Bishop Edmond L. Browning, a longtime friend and colleague, was celebrant. Memorial services were also held on May 22 at St. Mary's, Winnemucca, Rt. Rev. William B. Spofford, retired Bishop of Eastern Oregon, presiding; on May 25 at Trinity Cathedral in Phoenix, the Rt. Rev. Joseph T. Heistand, Bishop of Arizona, presiding; and on May 26 at Christ Church, Las Vegas, the Rt. Rev. Stewart C. Zabriskie, Bishop of Nevada, presiding.

It has been suggested that contributions in Bishop Frensdorff's memory be sent to the Frensdorff Memorial, Camp Galilee, in care of the Nevada diocesan office in Reno.

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DPS 88113/3

PHOTO CAPTION

(88113/1) Bishop Wesley Frensdorff, Interim Bishop of Navajoland Area Mission, who died in a plane crash on May 17.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

Retired Ugandan Primate Dies

DPS 88114

NEW YORK (DPS, May 26) -- The Most Rev. Erica Sabiti, retired primate of Uganda, died in Kinoni, Uganda, on May 15, at 92. Archbishop Sabiti was the first African Archbishop of Uganda.

Sabiti studied at King's College, Buddo, a famous church-run preparatory school near Kampala. On graduation, he was one of the first students to go to Makerere University. He first became a school teacher in Ankole, his home area. He and his wife Geraldine had seven children.

Sabiti was ordained to the diaconate in 1933 and to the priesthood in 1934. He served a number of congregations as priest until 1960. On May 1 of that year he was consecrated as Suffragan Bishop of Toro-Bunyoro-Mboga (a see located in western Uganda and eastern Zaire). Later that year he was translated to Ruwenzori Diocese. In 1966, he was elected Archbishop of what was then the Province of Uganda, Rwanda and Burundi. (Boga-Zaire was added to this jurisdiction in 1972). Sabiti was also an Episcopal Canon of St. George's Cathedral, Jerusalem, from 1966-1974.

The eight years of the Archbishop's leadership were a difficult but vital time both in the life of Uganda as a nation and in the life of the Church in Uganda. Uganda had gained independence from England in 1962 but there were several historic kingdoms contained within the country, and trying to create a modern, parliamentary state in this context caused a series of political crises for the young nation. Many spiritual demands were made on Sabiti during this difficult period. However, the political situation went from bad to worse when the government of Apolo Milton Obote was overthrown in 1971, and Idi Amin Dada, came to power. In 1974 the Archbishop retired to be replaced by the Rt. Rev. Janani Luwum, Bishop of Northern Uganda. Three years later Luwum died at the hands of Amin.

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DPS 88114/2

In Sabiti's years as primate, the Church in Uganda saw many changes. A church constitution was written and the Diocese of Kampala was created to serve as a seat for the Archbishop. These changes brought misunderstandings and divisions in the Church which took years to heal.

Archbishop Sabiti's greatest ministry to the Church in Uganda was in terms of spirituality. In the words of his friend and colleague Bishop Misaeri Kauma of Namirembe, "He always set a tone of evangelism and spirituality, and kept this insistence to the very end."

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

African Evangelist Dies in Nairobi

DPS 88115

NEW YORK (DPS, May 26) -- The Rt. Rev. Festo Kivengere, 68, world-renowned evangelist, founder of African Evangelistic Enterprise (AEE), and Bishop of Kigezi Diocese in Uganda, died in Nairobi, Kenya, on May 18, after a long struggle with leukemia.

In March Bishop Kivengere thought he had won his battle with the disease. Archbishop Desmond Tutu of Southern Africa, Archbishop Yona Okoth of Uganda, and other bishops had prayed with him for healing and anointed him. After that he gained strength and proclaimed, "This is Lazarus you see!" He remained in Nairobi to be near the hospital, but kept hard at work. His last act on May 18 was to dictate a letter of condolence to the family of retired Archbishop Erica Sabiti, first African Archbishop of Uganda, who had died a short time before.

Kivengere was born in Uganda in 1920. He was trained as a school teacher in Tanzania, and taught there for many years. He also studied in the United States, receiving his Master of Divinity degree from Pittsburgh Theological Seminary in 1967. He was ordained to the diaconate in Pittsburgh in 1966, and to the priesthood in Kigezi in 1967. He served as a priest in that diocese until 1972, when he was consecrated Bishop of Kigezi.

Parallel to his work within the Church was his leadership of African Evangelistic Enterprise. He founded the organization in 1965 with John Wilson (who was killed in 1985 on one of his rare trips to Kampala) and Michael Cassidy, as a service body to the churches of East and Southern Africa. Aid and development projects went hand in hand with preaching missions, and Kivengere gained an international reputation as an evangelist and as a spokesman for his country's needs.

In 1977, Bishop Kivengere was among those bishops of Uganda whom the nation's dictator Idi Amin summoned to appear before his

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State Research Bureau after they had written a letter to protest conditions in the country. Amin released all except the Archbishop, Janani Luwum, who was never seen alive again. Kivengere went home to Kigezi, where he was warned, "They're coming for you, too." He fled with his wife on foot and crossed the border into neighboring Rwanda. Eventually he reached Nairobi. Much of his time in exile was spent in the United States, where he settled in Pasadena, Calif. He traveled extensively, preaching and teaching about the situation in Uganda.

After Idi Amin was overthrown in April of 1979, Kivengere went home, but a good part of every year thereafter was taken up with evangelistic tours and trips to raise money for AEE, which was playing an increasingly important part in reconstruction efforts in Uganda.

Kivengere was never afraid to speak the truth as he saw it -- whether to Amin or to the Ugandan leaders who followed him. According to Misaeri Kauma, Bishop of Namirembe, a director of AEE and a longtime friend of Kivengere, "Festo was not afraid of anyone. You couldn't persuade him to change his words, if he was convinced he was right. He had a very strong, iron heart, full of the love of God."

Sometimes his convictions caused controversy in Uganda. In December of 1984, he ordained three women in his diocese to the priesthood. He had previously tried to introduce the issue of women's ordination in the Provincial Assembly of the Church of Uganda, with no success. He was so convinced that his stand on ordination was correct that he went ahead with it anyway, without waiting for a consensus.

Bishop Kivengere and his wife, Mera, had four daughters.

On May 24, a funeral service was held for Kivengere in All Saints Cathedral, Nairobi; on May 26, a second funeral was held at Namirembe Cathedral in Kampala, Uganda; and on May 29, a final funeral service will be held in Kigezi in the bishop's own cathedral. Burial will be at Kabale.

DPS 88115/3

MESSAGE FROM THE MOST REV. EDMOND LEE BROWNING,
PRESIDING BISHOP AND PRIMATE,
THE EPISCOPAL CHURCH,
ON THE DEATH OF THE RT. REV. FESTO KIVENGERE,
BISHOP OF KIGEZI, UGANDA

The news of the death of the Right Reverend Festo Kivengere, Bishop of Kigezi in the Church of Uganda, will bring sadness throughout the Anglican Communion. In his frequent visits to parishes and dioceses across the Episcopal Church, Bishop Festo endeared himself to our people. He was a true apostle of reconciliation and love, arousing the evangelistic fervor of dioceses and parishes as they undertook ventures in mission.

The Anglican Communion has lost an articulate and inspiring preacher, and the Church in Africa one of its most courageous leaders.

I join the Church of Uganda and his bereaved family in giving thanks to Almighty God for Bishop Festo's untiring zeal and witness to our Lord Jesus Christ. My wife, Patti, joins me in sending to Mera Kivengere, Bishop Festo's wife, to Archbishop Yona Okoth, primate of the Church of Uganda, and to all the people of the Church of Uganda, our prayers that you will meet the coming days with faith, courage, and the comfort of God's consoling love.

May Archbishop Luwum and the other Martyrs of Uganda receive Bishop Festo, and lead him into the eternal life of fuller service in the paradise of God.

May 20, 1988

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PHOTO CAPTION

(88115/1) Bishop Festo Kivengere, evangelist and Bishop of Kigezi, who died of leukemia on May 18.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

National Hispanic Leader Dies

DPS 88116

NEW YORK (DPS, May 26) -- Virginia Ram, a leading figure in the Hispanic ministry of the Episcopal Church for more than 30 years, died in Los Angeles on May 18.

Ram, who was born in Nogales, Mexico, in 1923, had enormous energy and an outgoing personality which made her a prominent figure in the Church -- in the Los Angeles area and nationally. She was invited to join the Hispanic Coalition -- a group originally formed to petition the 1964 General Convention of the Episcopal Church to create a Hispanic Commission. Some years later she was also instrumental in founding a similar commission for the Diocese of Los Angeles. She served as an elected member of the Executive Council of the Episcopal Church from 1976-1982.

Ram's outreach ministries of care and concern were well known in the Los Angeles Hispanic community. From her base at Epiphany Church she developed and directed programs for young people, the elderly, the hungry and homeless, refugees, and persons in trouble. Outreach was Ram's hallmark. Her programs went far beyond the parish to include countless persons from the larger community.

The story of Ram's life and ministry was published in 1987 by the Episcopal Church as a booklet in the series called Nuestra Historia. At a service honoring her, held at Epiphany Church in January, Ram received tributes from the Rt. Rev. Oliver B. Garver, Jr., Suffragan Bishop of Los Angeles, and from the Los Angeles City Council and Board of Supervisors.

Bishop Garver celebrated a Requiem Eucharist for Virginia Ram at Epiphany Church on May 21. The Rev. David W. Perry, Executive for Education in Mission and Ministry at the Episcopal Church Center, represented the Presiding Bishop at the service.

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DIOCESAN PRESS SERVICE/ Episcopal Church Center 212/867-8400

National Day of Prayer for AIDS

DPS 88117

NEW YORK (DPS, May 26) -- Presiding Bishop Edmond L. Browning has designated Sunday, November 13, 1988, as the third Churchwide observance of a National Day of Prayer for Persons Living With AIDS and Those Who Minister to Them. As with the two previous days of prayer, the observance on November 13 will have a theme. This year's theme is "Embracing the Exile."

The Day of Prayer will be led by the Presiding Bishop who will preach at the observance in National Cathedral, Washington. All groups involved in AIDS ministries -- and their networks -- are invited to join in the observance of this day.

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DPS 88118

THE PRESIDING BISHOP'S ADDRESS

THE EXECUTIVE COUNCIL
MAY 1988

RAPID CITY, SOUTH DAKOTA

Sisters and brothers, let us begin with prayer, using a prayer by Michael Quoist. Let us pray.

"Lord, why did you tell me to love all people, my sisters and brothers?

I have tried, but I come back to you frightened....

"Lord, I was so peaceful at home, I was so comfortably settled. It was well-furnished, and I felt cozy.

I was alone, I was at peace,
Sheltered from the wind and the rain, kept clean.
I would have stayed unsullied in my ivory tower.

"But, Lord, you have discovered a breach in my defenses. You have forced me to open my door.

Like a squall of rain in the face, the cry of people has awakened me;
Like a gale of wind a friendship has shaken me,
Stealing in like a shaft of light, your grace has disturbed me.

Rashly enough, I left my door ajar. Now, Lord, I am lost!
Outside, people were lying in wait for me.

I did not know they were so near; in this house, in this street, in this office; my neighbor, my colleague, my friend.

As soon as I started to open the door I saw them, with outstretched hands, anxious eyes, longing hearts, like beggars on church steps.

"The first came in, Lord. There was, after all, a bit of space in my heart.

I welcomed them. I would have cared for them and fondled them, my very own little lambs, my little flock.

You would have been pleased, Lord; I would have served and honored you in a proper, respectable way.

Until then, it was sensible....

But the next ones, Lord, the other people -- I had not seen them; they were hidden behind the first ones.

There were more of them. They were wretched; they overpowered me without warning.

We had to crowd in, I had to find room for them.

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"Now they have come from all over in successive waves, pushing one another, jostling one another.
They have come from all over town, from all parts of the country, of the world; numberless, inexhaustible.
They don't come alone any longer but in groups, bound one to another. They come bending under heavy loads; loads of injustice, of resentment and hate, of suffering and sin....
They drag the world behind them, with everything rusted, twisted badly adjusted.

"Lord, they hurt me! They are in the way, they are all over. They are too hungry; they are consuming me!
I can't do anything any more; as they come in, they push the door, and the door opens wider....
Ah, Lord! My door is wide open!
I can't stand it any more! It's too much! It's no kind of a life!
What about my job?
My family?
My peace?
My liberty?
And me?

"Ah, Lord! I have lost everything; I don't belong to myself any longer;
There's no room for me at home.

"Don't worry, God says, you have gained all,
When people came in to you,
I, your Father,
I, your God,
Slipped in among them."

I want to spend some time with you talking about HOPE.

You and I have travelled down a long road these past several years. We have come to this place, and joined with the people of God here, to prepare for the General Convention -- the great gathering of our church family. The message that we share here in South Dakota on the Pine Ridge Reservation, the message that we have shared in our recent visit to Latin America, the message that we have taken on our visits to the inner cities, the suburbs, and the rural areas, and the Christian message we bring to the General Convention is that of HOPE.

We carry this message cradled in our words and actions, by the way we respond to the suffering and oppression of people, by the way we allocate our resources, by the way we model our personal and communal lives on the example of Jesus, who is the author and sustainer of our HOPE.

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In our lifetime we have heard the many voices of those living with the reality of abandonment. Those persons placed at the margins of society. We cannot hide the stories of those condemned to languish and die in concentration camps, whether those camps be in Poland or Siberia, whether those camps be in the past or in the present. We cannot escape the shame and guilt that comes from nagging consciences that warn us that apathy, often our own, has robbed these people of HOPE.

You and I have seen the wounds caused by the sense of abandonment. The open, running sores of alcohol and substance abuse, suicide, child and spouse abuse are there for all to see. This week you and I have witnessed how hopelessness ravages the human body, soul and spirit as we visited the Reservation. Wounded Knee is a dramatic monument not only to an historic event of inhumanity, it is constant testimony to injustice that continues to this day. Wounded Knee is the place of the wounded human spirit. It is a place where one is forced to meditate on the robbery not only of life, of land, of culture, of dignity, BUT OF HOPE!

As I stood at Wounded Knee with all of you around me, my mind recalled the accounts of the horrible events at that site. But, my mind also free associated, touching on the many similar places in the world such as Auschwitz, on the slave camps of the Gulag, on Hiroshima. And I recalled the frank passage from Ella Lingens-Reiner's book Prisoners of Fear: "How was I able to survive in Auschwitz? My principle is: I come first, second, and third. Then nothing, then again I; and then all the others." Robbed of hope, the victims of oppression live in fear, the only goal is survival. When all else fails the pain is extinguished in self-destruction, through suicide -- either slowly by the bottle of booze, or quickly with a speeding car, or the bullet.

John Sanford in his book on the Old Testament, The Man Who Wrestled With God, retells Joseph Campbell's story of the kitten people and the monkey people, an idea which comes out of India. The kitten, when lost or in need, cries out "meow, meow," and its mother comes and carries it to safety. but when a band of monkeys is streaking through the forest the baby monkeys can be seen hanging on to their mothers for dear life; whether they make it or not is up to them. "There are times when we must be kitten people," writes Sanford, "and fall back utterly upon God and His action for our help, but there are other times when we ourselves must make the effort. Then it does no good to point to Jesus as "the Man" and adulate him and glorify him, if this means that we overlook the call from God to look to ourselves, and take up the Cross as our own path to growth and consciousness."

When I read the scriptural account of the first Pentecost, I read of how Jesus' disciples huddled together with anxiety and fear in their hearts. The events of Jesus' trial, torture, execution and the

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disappearance of his body perplexed them and they were terrified of their future. Some had already left the small band in disappointment to return to their homes. The writer of the gospel account of the Pentecost tells us that into the fear, abandonment, anxiety, perplexity, and hopelessness of the disciples Jesus appears in their midst and breathes the Spirit of God into them as he commissions them to the same mission that was given him by the Father. This Pentecost event transformed the lives of each disciple and welded them into a community of faith with one mission. They had gathered in fear but, empowered by the Spirit, they broke out of their locked room to preach and witness to the reality that God had formed them into a new creation.

By our baptisms, we are a people of the Pentecost, we are a people of HOPE. We Episcopalians have the opportunity, like the first disciples, to experience a Pentecost, to welcome the presence and Spirit of God which will bring forth a new creation and mission. This is the message that we on this Executive Council must bring to the General Convention. This is the message that we must leave with our sisters and brothers on the Pine Ridge Reservation and on all the other reservations in this country and around the world. We must witness to the fact that the Lord is in our midst, that we have touched the wounds on his body, that we have found him in the slum, in the barrio, on the reservation. We Episcopalians find our Lord in our midst not only when we are at prayer but when we are with our sisters and brothers in their suffering.

We come to be with our Lord as we find him in the presence of our sisters and brothers as they experience pain. But, as people of HOPE we come to be with our sisters and brothers, where we find the Resurrected Christ. We are people of HOPE because we are people of the Resurrection. The HOPE we share is not grounded only in human presence and empathy, it is grounded in the spirit and grace of the risen Lord.

Our mission is to preach HOPE. Our mission is to live HOPE. Our message must be clear: God has not abandoned creation, God is not silent. God has not withdrawn from creation, God is not in the shadows. God has not abandoned humanity to work out its tragic or comic future. God does not stand over against the creation as a stoic, or dispassionate, or cynical observer. God is with us in the presence of Jesus Christ. This is the content of our mission: to preach HOPE. This is our message: Jesus is Lord!

It is to Jesus that we cling. It is Jesus we share. It is around Jesus that our community of hope is built. It is in and through Jesus that we find the new creation, new life. This is the message. It is here that we find our mission.

What is the message of HOPE that we bring to Native Americans?

What do we say to the Native Americans of South Dakota, who are living in nine of the nation's poorest counties? What is the message of HOPE?

What do we say to 80 percent of the Native Americans on the reservation who are unemployed? What is the message of HOPE?

What do we say to the Native Americans living with the complications of diabetes, the incidence of which is 10 to 15 times greater than the national average? What is the message of HOPE?

What do we say to the Native Americans whose sacred land is being violated for profit, who are harassed when they exercise their lawful fishing and hunting rights? What is the message of HOPE?

What do we say to the family of William Wainanwit, who at 25 years old, drank himself into a stupor one day, went out behind the family trailer and hanged himself? What is the message of HOPE?

Last summer, as a part of the listening process, I visited Indian Country...and I pondered: What are we not doing that we ought to be doing? I asked myself: How do we develop a programmatic response to human suffering in Indian Country? How do we call our nation and our government to honor its treaty obligations, specifically its obligations in health care -- an obligation assumed in exchange for land in a series of treaties?

One of my personal responses to the dire health care needs was to write personal letters to every Episcopal member of Congress, urging them to support the Indian Health Care Improvement Act reauthorization in 1986, which the President had vetoed in 1985. In the roll call vote in the House of Representatives, 38 Episcopal members voted FOR the bill, 4 against, and 4 abstained. The bill died in the House/Senate Conference Committee. And, in 1987, the bill was sidetracked. What is the message of HOPE to Native Americans when this bill has been up for consideration for five years now!

How do we develop an intentionality in response to the physical and spiritual crisis we have all witnessed this week? And, how do we ensure partnership of Native Communicants in shaping that intentionality? What do we need to do that we ought to be doing? What is the message of HOPE that we Episcopalians have to share?

One of the first things that I did when I came to the Office of the Presiding Bishop was to name a Blue Ribbon Task Force on Indian Affairs. I charged this small task force with advising me on pending legislative issues touching on Native Americans. I propose now to expand that Blue Ribbon Task Force and charge this body with bringing

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to the Church recommendations on what we ought to be doing... and how to do it.

To honor our commitment to partnership with Indian People in the full life and ministry of this Church, I plan to have Native Americans comprise at least 75 percent of the members of this expanded task force. I will be consulting with the Executive Committee of National Committee on Indian Work, Coalition-14, and the bishops who have oversight for major Native American ministry and others for recommendations for potential task force members. I propose to appoint a liaison from the Executive Council.

I will ask this Task Force to develop a design for a comprehensive, cohesive, coordinated Native American Ministries Model for our Church, a model that adheres to the principles of Native American Partnership and Diocesan Autonomy, a model that is guided by the Mission Imperatives. I will ask this Task Force to report back to me and the Executive Council in time for implementation in January 1990.

Let me give you concrete examples.

I charge this Task Force with helping our Church to respond to the spiritual needs of Indian People, on how we can fulfill our commitment to share the Gospel of Jesus Christ with Indian people. 92 percent of American Indians do not go to church. Some of our priests serving Native Congregations serve 10 congregations. Are current models of ministry viable with Native Americans? For instance, is the non-stipendiary clergy concept appropriate when unemployment rates run so high on the reservation?

I charge this Task Force with helping our Church to respond to the violations of treaty rights.

I charge this Task Force with helping our Church to combat racism as it uniquely effects Native Americans.

I charge this Task Force with helping our Church construct a comprehensive model for funding of Indian ministries.

The message of HOPE to Native Americans is not found in returning to paternalism, or ecclesiastical colonialism or cultural imperialism.

The message of HOPE to Native Americans is not found in band-aid approaches.

The message of HOPE to Native Americans is not carried out in pious words, unrealistic promises, or here-today-gone-tomorrow friendship.

The message of HOPE that we bring to our Native American sisters and brothers is that we have heard loud and clear their appeal for real involvement in the decisions that effect their lives as Episcopalians. We have heard their call for Indian partnership, for Indian empowerment in the policy decision-making in this Church. The National Committee on Indian Work has been restructured and revitalized, new ministry has begun in the urban communities, where half of the Indian population now reside, new models of ministry are being developed. The message that I want to give in this place is that this work must be carried forward and I will see it through.

The message that I want to leave with our Native American leadership is that through Jesus Christ we are one. Through Jesus Christ we are partners in a community of grace. Through Jesus Christ we find God at work in our lives. Through Jesus Christ we have HOPE. Through Jesus Christ we have new life.

In his recent encyclical on Social Concerns, Sollicitudo Rei Socialis, John Paul II, writing on development as transformation, states: "Development which is merely economic is incapable of setting man free; on the contrary, it will end by enslaving him further. Development that does not include the cultural, transcendent and religious dimensions of man and society, to the extent that it does not recognize the existence of such dimensions and does not endeavor to direct its goals and priorities toward the same, is even less conducive to authentic liberation. Human beings are totally free only when they are completely themselves, in the fullness of their rights and duties. The same can be said about society as a whole.

"The principle obstacle to overcome on the way to authentic liberation is sin and the structures produced by sin as it multiplies and spreads." [VII.46]

All Christians must heed these words, not only for their wisdom about development, but for the truthfulness about the fruits and structures of sin.

If, as John Paul suggests, the obstacle to authentic liberation is sin and the structures produced by sin, may I suggest that it seems to me that the contribution that Christians have to make is to create "structures of grace." We must be at the urgent task of creating those mediating structures that will allow the grace of God to enter into individual lives and into communities around the world. We must combat the structures of sin with the structures of grace. When we do this we become the instruments of grace, the bearers of HOPE. I truly believe this is the goal of our Mission Imperatives: to build structures of grace.

The Anglican Divine, Jeremy Taylor, wrote in Holy Living, "God is especially present in the consciences of all persons, good and

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bad, by way of testimony and judgement: He is a rememberancer to call our actions to mind, a witness to bring them to judgment, and a judge to acquit or to condemn. And although this manner of presence is, in this life, after the manner of this life, that is, imperfect, and we forget many actions of our lives; yet the greatest changes of our state of grace or sin, our most considerable actions, are always present like capital letters to an aged and dim eye. Because we covered them with dust and negligence, they were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible."

As we cling to Jesus Christ, we are risen from our dust and imperfection -- we are his new creation. In Jesus Christ all is plain and legible. It is Jesus Christ who writes with capital letters for our often aged and dim eyes the message of HOPE.

My sisters and brothers, you and I have travelled a long road these past three years, we now prepare to go before the rest of our community of faith to make account of our stewardship. We go to place before the deputies and bishops of our Church the record of our leadership. But, more importantly, we go to witnesses to our HOPE. We carry that message of HOPE in the Mission Imperatives -- those imperatives that will allow us to build the structures of grace.

To those of you who will be leaving the Executive Council as your term ends, I want to thank you for your partnership. Go forth carrying the light of HOPE that will radiate into the lives of those with whom you live and minister. I am indebted to you all for your help, your counsel, your support and your prayers.

To those of you who will continue on the Executive Council, I want to affirm your leadership. You and I, along with those who will join us in forming the new Council in November, need to be attentive and sensitive to the will and needs of our Church as expressed through the General Convention. Our commitment must be to carry forward faithfully and vigorously the mission of HOPE and the structures of grace that will flow from the Mission Imperatives.

At this last meeting of this Council, let me conclude this address with a quote from Stephen Bayne:

"The mission is God's not ours. The Church is God's and not ours. God is standing knee-deep [in the world] working, creating, loving, judging, guiding, teaching, feeding, moving in the hearts and will of people. The God of history is writing His own history in [our time]. He does not have to wait for Anglican missionaries to come and to do this. He creates all these people. He loves all these people. He will take care of all these people -- through the Church if He can, in spite of the Church, if necessary. The privilege that is given to Christian people is to respond in obedience to the God who is

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already at work, and who calls us in Christ's dear, wonderful words,
calls us to follow.

This is the motive for mission." [June 20, 1962. Hong Kong]

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MISSION IMPERATIVES

- ✱ Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his Church.
- ✱ Develop and promote educational systems and resources which support the ministry of the people of God.
- ✱ Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's kingdom throughout the world.
- ✱ Communicate in a compelling way the work of the Church in response to the Gospel.
- ✱ Strive for justice and peace among all people and respect the dignity of every human being.
- ✱ Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.
- ✱ Support individuals and families in their struggle for wholeness by knowing and living the values of the Gospel.
- ✱ Commit ourselves to the unity of the Church and of all God's people.

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